A SERMON

Preached before the

KING

AT

WHITE-HALL,

On *March* 22. 1667. Being
EASTER-DAY.

Reynolds.

By *Edward* Lord Biſhop of *Norwich.*

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Hebrews 13. *v.* 20, 21.

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepheard of the Sheep, through the blood of the Everlasting Covenant,

Make you perfect in every Good Worke to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.

THE efficacy of the Gospell dependeth not on the wisedome, industry, or ability of Man, but on the Blessing and power of God, who onely can *open the Heart* to attend unto the Word spoken. Act. 16. 14.

And therefore the Apostle doth often begin and end his Epistles with Prayer, as

the beſt Key to open, and the beſt Seal to cloſe the Doctrine taught.

Now becauſe the ſumme of our Happineſs here ſtandeth in two things, That God is at *peace* with us, and that we live in *obedience* to him, and both theſe founded in the *Covenant* of Grace, Sealed by the *Blood* of Chriſt, the great Apoſtle, High-Prieſt, and Shepheard of the Church, and ratified by the power of his *Reſurrection*; therefore the Apoſtle hath ſo couched theſe things in this Prayer, that it may be a Summary both of his *Doctrine* touching the *perſon* and *offices* of Chriſt in this Epiſtle, and of the *Exhortations* unto ſtedfaſtneſs in Faith and Obedience frequently inferred therefrom.

The Words contain in them Two general parts: A *Prayer*, and *Arguments* to enforce it. In the Prayer we obſerve,

1. The Matter of it, *perfection in every good work.*

2. The Rule of our perfection in working, *God's will.*

3. The end of Doing his will, to *pleaſe him.*

4. The Principles of this Perfection, 1. God's *peaceable Affection* towards us in Chriſt.

Christ. 2. God's *Gracious working in us. Working in you* that which is well-pleasing in his sight.

The Arguments are drawn, 1. from the Free Grace of God in an *Everlasting Covenant*. 2. From the Love of Christ, the great Shepheard of his Church, in purchasing all the mercies of that Covenant with the price of his own *Blood*. 3. From the power of God bearing witness to the Efficacy and prevalency of that Blood, in *Raising Christ from the Dead*. 4. From the Pastoral Office, wherein Christ applyeth and dispenseth the Mercies of this Covenant, as the *great Shepheard of the Sheep*.

I begin with the Prayer, wherein we have a compleat Character of Christian perfection in these few particulars:

1. An Internal work of God's grace in us, *working in you*. Good works begin not at the Hand, but at the Heart; we must be *renewed in the spirit of our minde*, and strengthened by God's Spirit *in the Inner-man*, as the Apostle speaks. He in the Philosopher who could not make a Dead Body stand, gave it over with this Conclusion, *Oportet ut sit aliquid Intus*. We may not judge of our selves by

Eph. 4. 23. 3. 16.

Matth. 15. 8. by mere External conformities; the Lip or Knee may be near, when the Heart is farr off. We muſt try how our Conſcience is freed from the allowance, and our Will from the love of Sin, What life of Grace is in our Heart, How our Soul ſtands in awe of God's Commandments. The outward Act may be *diſſembled*, but no Man can love God in Hypocriſie; Again, the outward Act may be *diſabled*, but nothing can hinder the Heart from delighting in God's Law. Every Man is that in God's Eye, which he is in his Spiritual Capacity. A Bodily ſervice, like a Body, is Dead without a Soul to animate and enliven it.

2. Life of Grace within will produce *work* without. In vain do we pleaſe our ſelves in the opinion of a good Heart, if there be an Evil Converſation. Grace in the Heart, like Leaven in the Lump, or Sap in the Root, wil work its way into the whole Man. Where God gives *one heart*, he gives *one way*, Jer. 32. 39. The Wicked muſt forſake *his way* as well as *his thoughts*, and ſo finde mercy, *Iſaiah* 55. 7.

3. Chriſtian perfection diſpoſeth unto *Every Good Work*, cauſeth a Man to keep

a good Conſcience in All things. Sincerity makes Obedience univerſall. He who out of the awe of God's Authority keeps one Commandment, muſt needs, on the ſame Reaſon, keep all, as Saint *James* argues, *Cap.* 2. 10. they being All alike Holy, and alike His. There is in Every good Chriſtian a Concatenation of all Vertues and Graces. As the Childe receives from the Parent Member for Member, So when Chriſt is formed in a Believer, he receiveth *of his fullneſs Grace for Grace*, John 1. 16. And therefore as one dangerous Wound may kill a Man, or one dangerous Leake ſink a Veſſell, So one preſumptuous Sinne may deſtroy a Soul. We muſt not therefore content our ſelves with *Herod*'s progreſs, of whom it is ſaid, that *he did many things*, Marc. 6. 20. But we muſt with *David* have reſpect *unto all God's Commandments, and hate every Falſe way*, Pſal. 119. 6. 128. This is our *Commiſſion*, to teach Men to obſerve *All things* whatſoever Chriſt hath commanded, *Matth.* 28. 20. And this ſhould be your *Reſolution*, to ſay with good *Cornelius*, We are here preſent before God to hear *All things* that are commanded Thee of God, *Act.* 10. 3. Heb. 13. 18.

4. Chri-

4. Christian perfection is *Constant*, holds out to a consummation and *full growth*, to a *perfect Man*, Eph. 4. 13. Keeps God's Statutes Alwayes *to the end*, Psal. 119. 112. proceeds from an Heart throughly fitted, and composed for good works, as the *Greek* word καταρτίσαι importeth, So the Apostle sayeth of himself that he *followed after*, *reached forth*, and *pressed forward* in the Race of Christianity, *Phil.* 3. 12, 13, 14. as all true denominations are founded in habituall and permanent Qualities, We call not him a Red man who is so onely with Blushing, nor him a Pale man who is so onely with Passion; So sincere Piety is not in fitts, pangs, or sudden flashes, but is sober, regular, uniform, constantly disposing the Soul unto *Every good work*.

5. Christian Perfection hath for its Standard and Measure the good and perfect *will of God*, inquireth *what God the Lord will speak*, Psal. 85. 8. teacheth us to deny our own *Reason*, and not dispute; to deny our own *will*, and not to rebell against the will of *God*; to say as Christ to his Father, *Not as I will, but as thou wilt*; or as Saint *Paul* in his Conversion, *Lord what wilt thou have me*

Matth. 26. 39.

Act. 9. 6.

me to do? Great reaſon it is that the *wiſeſt Will* ſhould order, and that the *Soveraign Will* ſhould Rule Every other Will which is ſubordinate unto it. And ſince we know that *God* requireth nothing of us but for our *own benefit*, (for *our goodneſs extendeth not unto him*) we ſhould Even out of Self-love obey his will. Deut. 10. 13. Pſal. 16. 2.

6. Chriſtian Perfection propoſeth as its ultimate end to *pleaſe God*, and to bring glory to his Name, is not guided by Carnal hopes or fears to pleaſe men, but chiefly regards *God's eye* and his approbation. So *Abraham walked before God*, ſo *David ſet the Lord alwayes before his face*, ſo our Bleſſed Saviour did always thoſe things *that pleaſed his Father.* And great Reaſon it is, that the *firſt* of *Beings* ſhould be the *laſt* of *Ends*; that we ſhould ſtudy to pleaſe and bring glory to him, who in ſo doing hath promiſed to aſſiſt and reward us, and by not ſo doing is provoked both to diſappoint and to deſtroy us. Gen. 17. 1. Pſal. 16. 8. Joh. 8. 29.

Laſtly, Our good works cannot pleaſe God, but in and *through Jeſus Chriſt*. For 1. his Spirit and Grace are neceſſary to enable all our *performances*. 2. His Merits and

mercy are neceſſary to pardon all our *failings*. Thus farr the Matter of the Prayer *Perfection in Every good work to do God's will.*

We are next to Conſider the *Principles* of theſe good works; which are,

1. *God's peaceable affection* towards us, *The God of Peace*. Enmity began at us, but Reconciliation begins at God, our *deſtruction is of our ſelves*, *But from him is our help*, Hoſ. 13. 9. He came not onely to *ſave*, but to *ſeek* and to finde that which was loſt, *Luke* 19. 10. When we were *Sinners*, obnoxious to Juſtice; *Enemies*, Expoſed to wrath; *without Strength*, Unable to decline God's Juſtice, to withſtand his Power, to prevent or eſcape his Diſpleaſure; for him in this Caſe to ſend after his Creatures, his Enemies, that fled from him, that Rebelled againſt him, *to beſeech them to be reconciled unto God*, to be content to be ſaved, to accept of pardon and peace, of glory and Bleſſedneſs, this is *a love which paſſeth knowledge*, which exceedeth the expreſſion or Comprehenſion of Men or Angells.

Rom. 5. 6. 8. 10.

2 Cor. 5. 20.

Eph. 3. 19.

And we muſt thus apprehend God as *a God of Peace* before we can be fitted for any good work. It is the Nature of Man, as the Hiſtorian

Hiſtorian tells us, *odiſſe quem Læſerit*; We having by Sin wronged God, do after hate and fly from him, till he proclaim Pardon and Peace. *Peter* repented not of his Denial till *Chriſt looked* back *upon him*; the Tears which fell from his Eyes, were put into them by the Eyes of Chriſt. While Heaven in Winter is cold and tempeſtuous, the Earth is Barren, till the Sun return with warmth and healing: So the Soul is fruitleſs, till the Light and favour of God ſhine forth upon it. *We love him becauſe he loved us firſt*, 1 Joh. 4. 19. We *Remember our wayes* when he is *pacified* towards us, *Ezek.* 16. 63. His pardon and goodneſs is the ground of our fear, *There is forgiveneſs with Thee*, ſaieth the Pſalmiſt, *that thou mayeſt be feared*, Pſal. 130. 4. *They ſhall fear the Lord and his Goodneſs*, Hoſ. 3. 5. Godly men, ſayeth *Macarius*, have Joy and Fear mingled together; the Joy which they have in God, Makes them Fear to offend him, They dare not grieve him that comforts them, nor uſe his Favours to his own diſhonour. Luke 22. 61.

The beſt way therefore to Abound in good works, to be kept in an Uniform and conſtant Love of God's holy wayes, is to get

our Hearts poſſeſſed with a Senſe and aſſurance of Divine Love, that *God* is unto us in Chriſt *a God of Peace*; for where God *ſpeaks* Peace, he brings *Healing*, Iſai. 57. 19. The *Peace of God* wherever it is *will Rule*, as the Apoſtle teacheth us, *Col.* 3. 15. *Aſſurance* of Faith is an excellent means to have the *Heart ſprinkled from an Evil Conſcience.* Heb. 10. 22.

And here ſince our God is a *God of Peace*, Iſai. 9. 6. Our Saviour a *Prince of Peace*, Iſai. 54. 10. His Goſpel a *Covenant of Peace*, Pſal. 122. 3. His Church a *City of Peace*, *compacted* within it ſelf, wherein, in the pureſt Age thereof, the Members were Act 4. 32 all *of one Heart and one Soul*, ſince we have Eph. 4. 4. 5. all but *one Spirit*, *one Faith*, *one Hope*, *one* Jude 8. 3. *Baptiſme*, *one Common Salvation*, as Saint *Jude* calls it: How ſhould we all bewaile the never-enough-lamented Diviſions which ſtill Continue and wofully increaſe in the midſt of the moſt conſiderable *Proteſtant Nation* in the Chriſtian World? How ſhould all of us beſiege Heaven with United Prayers, with Unceſſant Importunities for the *peace of Jeruſalem?* How ſhould All whom the *God of Peace* hath entruſted with the care of his Houſe, looking ſtrait forward, with a ſingle

ſingle Eye, and Unbiaſſed aime, to the Glory of God, the Intereſt of Religion, and Salvation of Souls, put forth their utmoſt and moſt Zealous Endeavours to cloſe up theſe dolefull Breaches which are amongſt us? *Rulers*, by the Prophet, are called *Healers*, Iſa. 3. 7. and it is recorded for the honour of *Jehoaſh* King of *Judah* that he took care for the *repairing of the breaches of the Houſe of God*, 2 Reg. 12. 5. The Church of Chriſt in Heaven ſhall have no Diviſions in it, and he hath taught us to Pray, that *his will may be done on Earth as it is in Heaven.* Why ſhould we not with all Seriouſneſs and Sincerity endeavour, as farr as poſſibly may be, to Effect that, which we hope for in Heaven, which we Pray for on Earth? We read of Wiſe-hearted Men that they made ſeveral *Curtaines* with *Loops* and *Tuches*, and ſo Coupled them to one another, that they became *one Tabernacle*, Exod. 36. The Lord thereby teaching us, that it is a work of ſpecial wiſedom from Above, ſo to procure Order and Unity in his Church, that the Intereſt and Beauty thereof may be ſtrengthened and preſerved, that it may become *Beautifull as Tirzah*, *comely as Jeruſalem*, Cant. 6. 4.

ſalem, *Terrible as an Army with Banners.* For certainly next to Truth of *Doctrine*, Purity of *Worſhip*, and *Holineſs* of Life, there is nothing more neceſſary for promoting God's Honour, and Mens Salvation, for preventing all Atheiſtical prejudices againſt Religion, and departures to a common Adverſarie, for ſtrengthening the Intereſts of all both Governors and Governed in the Church, than the *Peace* and *Unity* thereof is. And ſo long as *Ephraim* is againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, and both againſt *Judah*, we may Juſtly fear that *God's Anger is not yet turned away, but that his Hand is ſtretched out ſtill*, as the Prophet ſpeaks, *Iſai.* 9.21.

The next Principle of Perfection is *God's Gracious Working in us*, fitting, preventing, aſſiſting us, unto the Good Works here prayed for. This Aide of Divine Grace is Neceſſary, 1. to our Habitual Aptneſs, 2. to our Actual working, 3. to our Progreſs and Perſeverance in any good. All our good Works are begun, continued and ended onely by *God's Grace.* Creatures which ſeek no higher Perfections than are to be found within the Sphere of their own *Nature*, may by

by the Guidance and force of Nature attain thereunto : But Man ſeeking a *Supernatural Happineſs*, muſt be thereunto carried by the force of *Supernatural Grace*.

1. Then our Habitual Fitneſs is onely from Grace, *Our Sufficiency is of God*, 2 Cor. 3. 5. of our Selves we are utterly Indiſpoſed unto Good. This Indiſpoſition Saint *Auſtin* hath reduced to Two Heads, *Ignorantia* & *Difficultas*. *Ignorance* in the Minde, *the Natural man cannot know the things of the Spirit of God*, 1 Cor. 2. 14. *Difficulty*, in the *Will* for want of Love, in the *Heart* for want of Senſe and Softneſs, in all the other *Faculties* for want of Strength.

To the Removal of theſe Indiſpoſitions *Grace* is Neceſſary.

1. Grace onely *enlightneth the Eyes by the Spirit of Wiſedom and Revelation*, Epheſ. 1. 17, 18. Chriſt onely *giveth us an Underſtanding* that we may know him that he is true, 1 *Joh.* 5. 20. we have received *the Spirit which is of God*, ſayeth the Apoſtle, *that we might know* the things that are freely given to us of God, 1 *Cor.* 2. 12.

2. Grace onely Removeth *Difficulty*, Firſt from the *Will*, by a ſweet and effectual perſwaſion,

ſwaſion enclining us to love God, by a ſecret and ineffable operation working in us, *& veras Revelationes & Bonas Voluntates*, as Saint *Auſtin* ſpeaks.

2. Grace onely removeth *Difficulty* from the *Heart*, by Softening it with ſuch an efficacy, according to the Judgment of that excellent Father, *Quæ à Nullo Duro Corde reſpuitur.* I will give them, ſayeth the Lord, *an Heart of Fleſh*, Ezek. 36. 26.

3. Grace onely Removeth *Difficulty* from all other *Faculties* enabling them *to doe all things through the ſtrength of Chriſt*, Phil. 4. 13. Not *I*, ſayeth the Apoſtle, but the *Grace of God which was with me*, 1 Cor. 15. 10. Thus Grace is Neceſſary, *ut Innoteſcat quod Latebat, ut ſuave Fiat quod non Delectabat*, to make that known which was hidden from us, to make that ſweet which was Irkſome to us, as the ſame Father Excellently ſpeaks.

2. Grace is Neceſſary to put this Habitual Fitneſs into *Excerciſe.* It is *God* that worketh in us *both to will and to doe* of his good pleaſure, *Phil.* 2. 13. It is *God* that *Works all our Works* in us and for us, *Iſaiah* 26. 12. *Certum eſt Nos facere quum facimus, ſed ille facit*

facit ut faciamus, as Saint *Austin* speaks. It is true we are the Workmen when we do work, but it is he by his Grace who enableth us to Work.

3. Grace is necessary to our *perseverance* in well-doing, as the presence of the Sun is Necessary to the Continuance of Light in the House, He is *able to Keep us from falling*, as Saint *Jude* speaks, *verse* 24. *Non Mihi sufficit*, sayeth Saint Hierom, *quòd semel Donavit, nisi semper Donaverit, Peto ut accipiam, & cum accepero Rursus Peto* : It is not enough for me that *God* giveth me Grace once, except he give it me alwayes, I begg that I may receive it, and when I have received it, I begg it still. We must thus by constancy in Faith and Prayer Attend upon all the means of Grace, because Every Stepp of our Sufficiency depends upon it.

We now proceed unto the *Arguments* used by the Apostle for enforcing the matter of this Prayer, Drawn from the Mercy of an *Everlasting Covenant*, From the *Blood of Christ* whereby that Mercy was purchased for us, From his *Resurrection* whereby it hath been ratified and secured unto us;

and Lastly from his *Pastoral Office*, whereby it is Administred and Dispensed for the Sanctification and Salvation of his Church.

1. Then our God of Peace was Pleased to enter into a *Covenant of Grace* with Man, when he had violated the former Covenant; The Lord might have left us in our Lapsed Estate, as he did the Fallen Angels, *Non Expectavit Angelos, sed præcipitavit*, saith Saint *Bernard*. But he was more Merciful to sinfull Man, who, since he fell not but by hearkning to the voyce of a *Tempter*, should not perish without having provided for him the *Blood* of a *Redeemer*.

2. This *Covenant* is Founded and Established in the *Blood* of *Christ*. Sanction is essential to Contracts, which among the Antients was done by Killing of a Sacrifice, of which Custom we finde mention *Jer.* 34. 18, and it was Imitated by the Gentiles, *Stabant, & Cæsâ firmabant fœdera porcâ*. That then which the Scripture calls the *Blood of the Covenant* was that whereby the Covenant was ratified, or had its Sanction, as we read in *Tacitus*, *Suetonius*, *Plutarch* and others, of Leagues sealed by Drinking of *Blood*; So *Servius* the Gramarian

Exod. 24. 8.
Zach. 9. 11.
Heb. 9. 20.

marian will have *Sanctio* to come *à Sanguine, & fœdus à feriendo.*

Now Christ by his *Blood* is the *Mediator* and *Surety* in this *Covenant*, as our Apostle telleth us, a *Mediator* to Reconcile, a *Surety* to Undertake, according to the several Articles whereby the Parties in Covenant stand Engaged each to other. Heb. 7. 22. 8. 6.

1. In behalf of *God* there is due unto him from Man *Satisfaction* to his Justice, and *Obedience* to his Law. Christ as our *Surety* hath in his own Person fully satisfied the Justice of God, and Rigor of the Law: and as our *Head* doth derive upon his Members the Grace of his holy Spirit, whereby they are enabled to perform such *Evangelical Obedience*, as the Covenant of Grace doth require, and accept.

2. In behalf of *Man* there is necessary *Remission* of Sinne, *Reconciliation* unto God, Re estating in an Inheritance, *Grace* to make him Holy, *Glory* to make him *Blessed*. These things God in this *Covenant of Grace* doth promise to give unto us in Christ, who by the price of his *Blood* hath purchased them for us. Thus Christ as our *Surety* hath paid *our Debt* unto *God*, and as the Heb. 8. 12. 2 Cor. 5. 19. Heb. 9. 15 Zach. 12. 10. Rom. 2. 7.

Purchaſer and Treaſurer of his Father's Mercie, doth *procure* and *perform* God's *Promiſes* unto us.

3. This Covenant is an *Everlaſting Covenant*, ſo called by the Prophet *Iſaish* 55. 3. as by Saint *John* an *Everlaſting Goſpell*, *Rev.* 14. 6. Though the manner of its Diſpenſation in ſeveral Ages of the Church hath been Divers, yet the Subſtance is one and the ſame for ever: *Varia Sacramenta*, *Fides eadem*, as Saint *Auſtin* ſpeaks.

A Covenant founded in Everlaſting Love, the Gifts whereof are *without Repentance*, Rom. 11. 29. A Covenant Ratified by the *Oath of God* to ſhew the *Immutability of his Counſell* therein, *Heb.* 6. 17. A Covenant of the *Sure Mercies of David*, Iſai. 55 3. of a *Kingdom which cannot be moved*, Heb. 12. 28.

Laſtly a Covenant, the Benefits whereof are for ever, *Everlaſting Salvation*, Heb. 5. 9. An *Eternal Weight of Glory*, 2 Cor. 4. 17. An *Inheritance Incorruptible*, and that *Fadeth not away*, 1 Pet. 1, 4.

Now if we conſider Each of theſe Three Particulars, we ſhall finde them Weighty

Argu-

Arguments unto that *Holineſs* and Perfection which the Apoſtle here prayeth for.

1. The whole ſubſtance of the *Covenant* is Frequently in the Scripture compriſed and re-capitulated in theſe two words, *I will be their God, and they ſhall be my People.* And if he be *Our God* we muſt be *Holy*; for it is written, *Ye ſhall be Holy, for I the Lord your God am Holy*, Levit. 19. 2.

Jer. 24 7. 30. 22. 31. 33. 32. 38. Ezek. 11. 20. 36. 28. Hoſ. 2. 23.

And if we be *His People* we muſt be Holy, for *he Saves his People from their Sinnes*, Matth. 1. 21. He *purifies* unto Himſelf *a Peculiar People*, zealous of good works, *Tit.* 2. 14.

Yea Our *Holineſs* is one Principal branch of theſe good things which in the Covenant of Grace are promiſed unto us. *I will put my Fear in their Hearts*, that they ſhall not depart from me, *Jer.* 32. 40. I will give them an *Heart of Fleſh*, that they may *walk in my Statutes*, Ezek. 11. 19, 20. I will *put my Spirit within you*; and cauſe *you to walk in my Statutes*, and ye ſhall Keep my Judgments and do them, *Ezek.* 36. 27. The *Law* doth but Command, but the *Covenant* ſupplyeth Grace to do, in Sincerity, though not in Perfection, what the Law Requires;

Lex imperat, Fides impetrat, as Saint *Austin* speaks. The *Law* was given by *Moses*, But *Grace* to *perform* the Duties of the Moral Law, and *Truth* to accompliſh the Prefigurations of the Ceremonial Law came *by Jeſus Chriſt*, John 1. 17.

2. The *Blood* of Chriſt, whereby the Covenant of Grace is eſtabliſhed, and the Sure Mercies of *David* purchaſed for us, is an invincible *Argument* unto *Holineſs* of Life, For the *Blood of Jeſus Chriſt cleanſeth us from all Sinne*, 1 John 1. 7. The *Blood of Chriſt purgeth our Conſcience from Dead Works* to ſerve the Living God, *Hebr.* 9. 14. *By the Blood of Chriſt we were redeemed from our vain Converſation*, 1 Pet. 1. 18, 19.

In Chriſt crucified Faith ſees his Infinite Love in Giving Himſelf for us, and this *Love of Chriſt conſtraineth us* to Live unto him who died for us, 2 *Cor.* 5. 14, 15.

In Chriſt crucified Faith ſees the Juſtice of God againſt Sinne, who *ſpared not his own Sonne, but delivered him up for us all.* and this works in the Heart an *Hatred* againſt Sinne, and an endeavour to avenge the

the Blood of Chriſt upon it. And it works a *Fear* of *Sinne*, for if Sinne brought a curſe upon the *Sacrifice*, it will much more bring it upon the *Sinner*, if the Sacrifice be deſpiſed. Where Sinne is found it will be puniſhed. Sinne *forſaken* and repented of hath been found on the *Sacrifice*, and hath there been puniſhed: Sinne *unforſaken* and unrepented of remains yet upon the *Sinner*, and ſo long he himſelf is under the Curſe which is Due unto it. For Chriſt did not Dye to *Protect* us in our Sinnes, but to *Deliver* us from them; He dyed to ſave the Sinner, but withall to deſtroy the Sinne. He therefore who reſolves to Hold faſt his Sinne, doth *Interpretativè* reſolve to let go Salvation.

Again the Apoſtle teacheth us thus to Argue, We are *not our own*, for we are *Bought with a Price*, Therefore we muſt Glorifie *God* in our Bodie and in our Spirit *which are Gods*, 1 Cor. 6. 19, 20. For *Quod emitur tranſit in poteſtatem Ementis*. In the Imperial Law a Perſon redeemed became the Servant of him that Redeemed him, *per Modum Pignoris*, till he could pay back his Ranſom. Certainly Chriſt did not

not purchaſe us with ſo Precious a Price as his Own Blood, that we ſhould continue the Servants of Satan and Sinne ſtill,
1 Cor. 7. 23. which he came to Deſtroy. Ye are *Bought with a price*, ſayeth the Apoſtle, *be ye not the Servants of Men*, Much leſs of Sinne: for *to this End Chriſt both Dyed and Roſe, and Revived, that he might be Lord both of the Dead and Living*, Rom. 14. 9.

The Apoſtle maketh mention of the *Fellowſhip* of Chriſt's Sufferings, and our being made *comformable* to his Death, *Phil.*
Rom. 6. 6. 3. 10. wherein *our Old Man is Crucified with him*, that the *Bodie of Sinne might be deſtroyed*, that henceforth *We ſhould not ſerve Sinne*, as the ſame Apoſtle ſpeaks. For that is to be done to Sinne in us, which was done to Chriſt when he was made *Sinne* for us.

The Death of Chriſt was a *Violent Death*, Chriſt having no Sinne in himſelf could not have dyed otherwiſe than as a *Sacrifice*: So Sinne in us would never dye of it ſelf, *Omnis Peccator Peccat in Suo Æterno*. It muſt therefore be Judged, condemned, and deſtroyed, as the Apoſtle ſpeaks, *Rom.* 6. 6. *Rom.* 8. 3.

Again,

Again, the Death of the Croſs was *Servile Supplicium*, as Hiſtorians Uſually call it; whereunto the Apoſtle ſeemeth to allude, when he ſayeth that Chriſt took upon him the *form of a Servant*, and *became Obedient* unto Death, Even *the Death of the Croſs*, *Phil.* 2. 7, 8. Thus ſhould we treat Sinne as a Baſe, Vile, and Servile thing, not ſuffering it to *reign* or *have Dominion* over us, as the Apoſtle ſpeaks, *Rom.* 6. 12. 14.

Again, the Death of the Croſs was *Infame Supplicium*, Chriſt endured the Croſs and *deſpiſed the ſhame*, ſaith our Apoſtle, *Heb.* 12. 2. So Sinne ſhould be put to ſhame by us. A Sinner in his Baptiſme and Repentance doth, as *Gregory Nazianzen* Elegantly Expreſſeth it, παραδειγματίσαι τὴν ἁμαρτίαν, put Sinne to open ſhame, What Fruit had Ye in thoſe Things *whereof you are now aſhamed*, ſayeth the Apoſtle, *Romans* 6. 21.

Laſtly, the Death of the Croſs is frequently called in Hiſtorians *Summum Supplicium* a Cruel and a Curſed Death. We ſhould ſhew no Mercy to Sinne. Chriſt would not Drink the Vinegar and Gall, which

ſome Learned Men (as I Remember) think was a Cup of Aſtoniſhment to Dull his Senſes againſt the Pain of Death, Thereby teaching us, if ſo, to refuſe any Anodynes or Stupefactives which might take away the ſenſe of ſinne from us. Thus the Blood of Chriſt is to *cure* Sinne, and not onely to *Cover it*. One of the ſureſt Comforts of the pardon of Sinne is its dying in us, for the Life of a Chriſtian ſhould be a ſhewing forth of the Death of Chriſt.

3. The *Everlaſtingneſs* of the *Covenant* of Grace is an Impregnable Argument unto *Holineſs* of Life. There is no Real fruit in Sin, the Promiſes thereof are all falſe and deceitfull. *Gehazi* promiſed himſelf Gain, but got a Leproſie. *Balaam* purſued Honour, but met with a Sword. *Achan* found a Wedge of Gold, but it cleaved aſunder his Soul from his Body. The onely fruits of Sinne are, *Shame* if we repent, and *Death* if we do not repent, *Rom.* 6. 21.

But whatever Fruit we can promiſe our ſelves from Sinne, it is all but *vaniſhing* and Tranſitory, The pleaſures of Sinne are *but for a Seaſon*, Heb. 11. 25. the *World paſſeth away, and the Luſts thereof*, 1 John 2. 17.

Our

Our Sinne will Leave us nothing to keep Company with for ever, but a polluted Soul, and a Guilty Conſcience. Now what a Folly is it for Men that are themſelves *Immortal*, who muſt have a *Being* as long as there is *power* in God to preſerve it, as long as there is *Truth* in God to make good the *promiſes* of Eternal Life to them that Serve him, and the *threatnings* of Eternal Death to them that Deſpiſe him, not to provide an Happineſs of equal duration with themſelves? to preferr the falſe and dying Comforts of the World, before the Pleaſures which are at God's Right-hand for evermore? O let us learn by a ſincere and ſerious *Holineſs* of Life, to ſecure unto our ſelves the Mercies of an *Everlaſting Covenant*. O let us Remember what a God we have to do withall, and Dread to provoke him, becauſe his wrath is Eternal, *Who amongſt us can dwell with Everlaſting Burnings?* and reſolve to ſerve him with Reverence and Godly fear, Becauſe he will *render unto them, who by patient continuance* in well-doing, ſeek for Glory, and Honour, and Immortality, *Eternal Life*, Rom. 2. 7.

And let the perpetuity of his *Covenant*

teach us constancy in our *Obedience*. If he repent not of his *Mercy*, neither should we repent of our *Duty*; if he *save* us to the *uttermost*, we should *serve* him to the *uttermost*. There will be an End of our Labour and Pain in serving of him, there will be no End of his Love and Grace in saving us. No comparison between a few Tears of Godly Sorrow, and a whole River of Endless Pleasures; between our weak and momentary Duties, and a farr more exceeding and Eternal weight of Glory.

There are but Two Arguments more, which (being both Peculiar to the Day, and the Solemnity thereof) I shall very briefly conclude with.

The former is drawn from Christ's *Resurrection*, *Who brought again from the Dead the Lord Jesus*. But why is Christ said here, as often elsewhere, to be *raised by God the Father*, when we finde it done *by his own power*, Destroy this Temple, and in Three dayes *I will raise it up*, John 2. 19. I have power to Lay down my Life, and *I have power to take it up again*, John 10. 18. I answer two things. First the *Spirit* whereby Christ was *Quickned*, as Saint *Peter* Expresseth it, 1 *Pet.* 3. 18. was

Act. 2. 24 32.
3. 15, 26.
4 10.
5. 30.
13. 30, 33.
Rom. 6. 4.

the

the *Spirit* of the Father, and of the *Sonne*, and ſo the Action Common to Both. Secondly, Hereby the Father, to whoſe Juſtice the Debt was due, by letting *Chriſt* out of Priſon, Acknowledged a *Satisfaction* of Judgment. Chriſt dyed as a reputed Tranſgreſſor, *He was Numbred with the Tranſgreſſors*, Iſai. 53. 12. But he Roſe a *Juſtified* Perſon, and *declared the Sonne of God* with power, *Rom.* 1. 4. for owning whereof before, as for Blaſphemie, they Accuſed and Condemned him, *John* 10. 33, 36. *John* 19. 7. Now this Doctrine of the *Reſurrection* is likewiſe a Notable Argument to enforce the Duty here prayed for. We finde deliverance out of *Captivity* Largely deſcribed by a *Reſurrection*, Ezek. 37. 1, 13. and Even this *figurative Reſurrection* is uſed as a ſpecial Argument to enforce the Duties of the whole Decalogue. I am the Lord thy God which *brought thee out of the Land of Egypt, out of the Houſe of Bondage, Thou ſhalt have no other Gods before me, &c.* In like manner, the *Reſurrection of Chriſt* being a deliverance from a greater Captivity, is an Excellent *Argument* unto *Holineſs* of Life; for *God, having raiſed up his Sonne Jeſus, ſent* 1 Tim. 3. 16.

him to bless us, in turning us away from our Iniquity, Act. 3. 26. That like as Christ was raised from the Dead by the Glory of the Father, so *we also should walk in Newness of Life*, Rom. 6. 4. The Life of Christ is diffusive and Communicative, *Because I Live, Ye shall Live also*, John 14. 19. Christ rose to declare his Victory over all our Enemies, the greatest whereof is Sinne, in the Subduing whereof and Quickning us unto New Obedience, the self-same Power is Exerted upon the Hearts of Sinners, which was wrought in Christ when he was Raised from the Dead, as the Apostle insinuateth, *Eph.* 1. 19, 20. *Eph.* 2. 1, 5. *Col.* 2. 12.

The Resurrection of Christ is a Ground of Holiness, *Per modum causæ Efficientis & Exemplaris.*

1. By way of Efficiency, called the *Power of his Resurrection*, Phil. 3. 10. whereby *we are risen with him*, as the Apostle speaks, *Col.* 3. 1. He from *his Grave*, and We from *our Sinne*; For He being the *Head*, and We the *Members*, we have a Communion with him in the good things of the Head. Being a Risen and a *Living Head*, he will not have a *Dead Body*. God is not the God, nor Christ

Christ the Head, of the Dead, but of the Living. Matth. 22.32.

2. By way of *Pattern*, His Resurrection is an Exemplar of our Sanctification. 1. He Rose *to Life*, not as a Ghost or *Spectrum*, but as a Victor, to teach us not to content our selves with Dead shews of Holiness, but to live the Life of God. 2. He Rose to an *Heavenly Life*, to ascend unto his Father, Teaching us to have our *Conversation in Heaven*, and our *Affections set upon things above* where Christ is. 3. He Rose to an *abiding Life*, to dye no more, now no more to return to corruption, *Rom.* 6. 9. *Acts* 13. 34. So should we unto such a Repentance as is not again to be repented of, 2 *Cor.* 7. 10. 4. He Rose to Life *speedily*, very Early in the Morning, *Luke* 24. 1. Teaching us, as the Psalmist speaks, to make haste, and not delay to Keep God's Commandments, *Psal.* 119. 60. Rise as Early as we will he is up to save us, before we are to serve him. 5. He *Rose* to a *victorious Life*, He came not forth bound as *Lazarus*, but he left the Grave-cloaths behind him, *John* 20. 6, 7. So should we rise from Sinne, never to be bound or intangled in it more. John 20. 17. Phil. 3. 20. Col. 3. 1, 2.

A Sealed-ſtone, a Watch of Souldiers could not hinder his Reſurrection; no Fears or Prejudices ſhould diſmay us, or Keep us in the Grave of Sinne, when Chriſt calls us out. In our Spiritual Reſurrection, there are Ever, More with us, than againſt us. We ſhould Keep theſe Evidences of our Communion with Chriſt in his Reſurrection clear and unqueſtionable; for we muſt riſe with him unto *Holineſs*, before we can riſe with him unto *Glory*. No Man can rationally hope to be like unto Chriſt in Bleſſedneſs hereafter who doth not purifie himſelf, that he may be like unto him in *Holineſs* here; No Man can ſincerely deſire *conſummate* Holineſs, who is an Enemy to *inchoate* Holineſs.

The Laſt *Argument* is drawn from Chriſt's *Paſtoral Office*, The *Great Shepheard of the Sheep*, of whom the Angell foretold that he ſhould be *Great*, Luke 1. 32. A Great King, A Great Prophet, A Great High-Prieſt, The Chief Shepheard, Great in Power, and this Power Acted by Great Love, and both Quickned by Great Intereſt: For he is Lord of the Houſe, the Sheep are His Own. All which Power, Love and Intereſt he

Matth. 5. 35. Luke 7. 16. Heb. 4. 14. 1 Pet. 5. 5.

Heb. 3. 6. Joh. 21. 16, 17. 10. 14, 27.

he will put forth to *Save* to the uttermoſt thoſe that come unto God by him, for Every *Office* of his is by him powerfully adminiſtred, to the Sanctification and Salvation of his People.

1. As a *Shepheard* He Rules and Governs his People with *a Scepter of Righteouſneſs*, bringing *into Captivity their Thoughts unto his Obedience*, cauſing them with all Chearfulneſs to ſubmit unto his Soveraignty, and to chooſe much rather to be ordered by his Will, than to be left unto their Own. Heb. 1. 8. 2 Cor. 10. 5.

2. As a *Shepheard* He Leads them by his Heavenly *Doctrine* and moſt Gracious *Example* into the wayes of Truth and Holineſs; Cauſing them *to walk as he walked, to follow his Steps*; and as the Angel of God's preſence, treading forth their way unto the Heavenly *Canaan* for them. 1 John 2. 6. 1 Pet. 2. 21. John 10 4. 27. Exod. 23. 20.

3. As a *Shepheard* he Heals all their Sicknesſes, whereof Sinne is the chief: This is his name *the Lord that Healeth us*, *Exod.* 15. 26. For this End he was wounded, that *by his Stripes* We might be *Healed*, He a true *Bethesdah*, whoſe waters are for Healing, A *Tree of Life*, whoſe *Leaves* are for *Healing*, A *Sun* Pſal. 103. 3. 147. 3. Iſai. 61. 1. Iſai. 53. 3. John 5. 2. Zach. 13. 1. Rev. 22. 2.

Mal. 4. 2. *of Righteousness*, whose *Wings* are for *Healing*. No Sickness, no Death, is too hard for him, He hath raised Dead Men from the *Bed*, from the *Biere*, from the *Grave*, from *Dry Bones*; No *Man's* Doubts or Fears, No Man's Sinnes or Temptations should Keep him from coming with a Lively Faith, with Godly Sorrow, with unfeigned Repentance unto Christ for Mercy; of all Sinners they who feel most need of him, are most welcome to him, and whosoever so come, he will in no wise cast them out, *John* 6. 37.

Mark 5. 40, 41, 42. Luke 7. 14, 15. Joh 11. 43, 44. Ezek 37. 4, 10.

Psal. 23. 1, 5. Lastly, as a *Shepheard* he *feedeth his People* not onely with his Holy Word, but with his own most precious *Body and Blood*. In the Law, the Passover, after it had been Sacrificed unto God, was to be Eaten in a Feast by them that offered it, *Deut.* 16. 2, 5, 6, 7. Conformably whereunto, Christ having been *Sacrificed* for us, is in his *Last Supper*, as a Perpetual *Feast*, fedd on by us. And as no Man might Eate of the Legal Sacrifice in his Legal Uncleanes, No more can we be welcome unto the Lords Table, if we come thither in Impenitency and Spiritual defilement. *Christ our Passover is Sacrificed* for

Levit. 7. 20. Num. 9. 6.

for us, therefore we must Keep the Feast, not with the Leaven of Malice and Wickedness, but with the Unleavened Bread of Sincerity and Truth, 1 Cor. 5. 8. We come unto the *Lords Table* for *Fellowship* with Christ in his Sufferings, that being made *conformable* unto his Death, we also may be *Dead unto Sinne*, as the Apostle speaks. We come thither to Exercise that Faith in Christ crucified, which the Scripture assureth us doth *purifie the heart*, and *work by Love*. We come, as to receive the Seals of the Sure Mercies of *David* unto us, So to renew our Covenant of Obedience and Service unto him, to Dedicate and Offer up our Selves as *Living Sacrifices holy and acceptable unto God*. Lastly, We come to the Lords Table to profess our unfeigned *Love* and *Thankfulness* unto Christ for the unspeakable Benefits of his Passion; and *this is Love*, sayeth the Apostle, *that we keep his Commandments*; this is *Thankfulness*, that we order our Conversation aright, *as becometh the Gospel* of Christ, *adorning the Doctrine of God our Saviour* with Lives suitable to the strict and severe Precepts of his Word, For herein, saith Christ, is *my Father Glorified in that you bring forth much*

Phil. 3 10. Rom 6. 11.

Acts 15. 9. Gal. 5. 6.

Rom. 12. 1.

1 John 5. 3.

Psal 50. 23. Phil. 1. 27. Tit. 2 10, 14.

John 15. 8.

much Fruit. That We may in this manner bring Glory unto God, and teſtifie our Fellowſhip with Chriſt in his Sufferings, That we may thus evidence the Sincerity of our Love and Thankfulneſs unto him for the unſpeakable Benefits of his Death and Paſſion, *The God of Peace who brought again from the Dead the Lord Jeſus, the Great Shepheard of the Sheep, through the Blood of the Everlaſting Covenant, make us perfect in every Good Work to do his Will, working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt.* To whom be Glory for Ever and Ever. *Amen.*

FINIS.